

EPIGRAMMES:

Written on purpose to be read:

WITH A

PROVISO,

That they may be understood by the

READER;

Being Ninety in Number:

Besides, two new made Satyres that attend them.

By *John Taylor*, At the Signe of the *Priests Head*, in
Phoenix Alley, neare the middle of *Long Aker*,
or *Covent Garden*.



LONDON, Printed in the Year, 1611.

EPIGRAMMES.

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READER :

Being Numbers :



Being two new and rare satires that are

By John Taylor, at the signe of the Booke House, in
Phoenix Alley, neare the middle of Long Alley,
in Covent Garden.



LONDON, Printed in the Year, 1651.



To the good or bad Reader.

REad well, and then these following lines are mine,
But read them like a (Butcher) they are thine.
Such Vertue from some Readers doth proceed,
They make the Verse the better which they read;
They know their Idioms, Accents, Emphases,
Comma's, Stops, Colons, and Parenthesis,
Full Points, and Periods, brieve Apostrophes;
Good knowing Readers understand all these;
But such as dares my Booke to take in hand,
Whose earce can read, or spell, or understand;
Yet (like Sir reverence Geese) they will be gagling,
And teare my Lines to tatters with their bagling;
Such I request (if Batchelours they bee)
To leave my Booke, and learn their A, B, C,
If married men they be, let them take paine
To exercise their Horn books once againe.

2. Of friends.

Hee's happy that hath friends at need (I wot)
 Hee's happier that hath friends, and needs them not.

3. Unity, Enmity, Amity.

Our Unity is turn'd to Enmity,
 And Enmity hath banish'd Amity.

4. Of Credit.

RALPH deepe in Debt, curst Creditors and Credit,
 And seemes to shew some reasons why he did it :
 'Twas Credit made his Creditors to trust him,
 Sans Credit, into jayle they had not thrust him.

5. Honest Jone.

JONE is a perfect Mayd, who dares gain say it,
 No Faults I in her Honesty can see;
 Her carriage dares bide touch and test, but weigh it,
 No honesty amongst her Faults can bee.

6. Teeth and Horns.

Teeth breeding and Tooth-aking is most painfull,
 But Wittralls breeding Horns, hath on been gainfull.

7. Of Seales and Armes.

Eagles and Lyons, Kings of Birds and Beasts,
 Adorne mens Seales and Armes with honour'd Crests :
 But Beasts are Beasts, and fairest Fowles are Fowle,
 And many a Knaves Seale's better then his Soule.

8. Thirsty

8. *Thristy preaching.*

He that will preach for Wealth and Dignity
Must SIMON PETER'S Doctrine quite refuse:
'Tis SIMON MAGUS, his Hypocrisie
Mounts such as cunningly their craft can use.

9. *Devout Margery.*

My sister Margery is sins Correcter,
Of purest sisters thread she'll spin a Lecture:
She'll stand and preach as long as she can stir,
It is not standing long can trouble her.

10. *Things done by neither wise men or fooles.*

Wise men will not do as Great men have done,
And Fooles cannot into such madnesse run:
Thus Wit nor Folly, neither will or can
Do mischief like the foole-wise, rash-prond man.

11. *Labour in vaine.*

A rayling Knaue can libell and revile
With tongue and pen, his worke about to bring;
But wisdom hath the power at him to smile,
Whilst Rascalls gain the Gallows and a string.

12. *Hang pride.*

Why in gay Garments do fond fooles take pride?
Cloaths are sins pennance, made to hide our shame;
Had man forborn to sin, no man had dy'd,
And cloaths (like fig-leaves) cannot hide nor blame.

13. *Another.*

Something (I know not what) hath made me proud,
 I know 'tis neither Lands, or Coyne, nor cloathing;
 Nor of such parts, wherewith my mindes endow'd,
 But I am proud, that I am proud of nothing.

14. *Another to the same tune.*

According to the wearers worthynesse
 I do esteeme, or not esteeme Apparell;
 An outside brave, an inside base may dresse,
 For tryall shews what Liquor's in the Barrell.

15. *Just payment.*

I rather would doe well, and not be prais'd,
 Then to doe ill, and have much commendation;
 For by the one to blisse I may be rais'd,
 And by the other gain my condemnation.

16. *Content.*

If I have Health, I will no sicknesse feare,
 If I be Sick, of Health I'll not dispaire:
 Let God doe with me what he pleaseth here,
 If Fortune wrong me, Hope shall me repaire.

17. *Sufficient knowledge.*

Hee's wise enough, that knows enough, but he
 That would know more then is enough's a foole:
 Our Parents knew, but knowing more would be,
 And knew too much out of the Serpents Schoole.

18. *Of Death.*

Our dayly minding Death doth sweeten it,
It makes us dye no sooner, but more fit.

19. *well and ill.*

To doe good without promise, is a grace;
To promise, and not doe, is vile and base:
Rich Knaves doe poore Fooles with vaine hopes oft fill,
With promises of good, performing ill.

20. *Beware Hypocrisie.*

He that doth say his Prayers, and goes to bed,
Forgives his foes, forgets revenge and spite,
And straight wayes hammers mischief in his head,
The Divell is his bedfellow that night.

21. *Of the fashion.*

To be in fashion, 'tis the only way
To be quite out of fashion, if you can
To be fantastick, shapelesse in array,
And all Religions is an English man.

22. *Of speech.*

To speake all that I know, would shew small wit;
To speake more then I know, were worse then it.

23. *On long and short life.*

If life be long, 'tis troublesome and weary,
Their Miseries are most that longest tarry:
We make the bad world worse, he travells best
That soonest ends his journey, and at rest.

24. *Of true friendships use.*

'Tis happynesse to have a Friend at need,
 But if my Folly slight that happynesse:
 Like him that spares to speake, may spare to speed,
 So too much manners leaves us in distresse.

25. *Better lost then kept.*

Who e're he be, that seemes my friend to be,
 And headlong runs in every vicious course:
 His friendship sure will never better me,
 And I'll forsake him, lest he make me worse.

26. *Extremes.*

Woe is in want, and dangers in excess
 To live and give, I wish no more or lesse:
 Content's enough, some men are weake, some stronger,
 And more doe dye by surfeits then by hunger.

27. *A fig for Fortune.*

Fortune my foe doth frown on me, but why
 Because I'll not adore her Diety:
 She scornes me, and I scorne to be her thrall,
 Much lower then I am, I am not fall.

28. *Good gain'd from bad.*

When as a bad man doth good Doctrine teach,
 His words, but not his workes to me doe preach:
 His sayings all are mine, his are his deeds,
 I have the Herbs and Flowers, and he the Weeds.

29. *How*

29. *How I would be esteemed.*

I rather would be innocent and free,
 And (on suspicion) wrongfully corrected:
 Then to be guilty of great crimes, and be
 In high regard, respected, unsuspected.

30. *Reverence to Saints.*

I reverence all Saints dead, and all that live,
 I honour much their blessed memory:
 But if Gods glory unto Saints I give,
 How can I hope God will me glorifie?

31. *Do thy worst blind Fortune.*

If Fortune tesse me, yet I still have scope
 To fear her smiles, and when she frownes to hope.

32. *Want of knowledge.*

Had I rethought that money would be scant,
 I had kept some against these times of want:
 Or had I known what Ware would be sold dear,
 I would have been a Merchant but one year.

33. *Had I wist.*

If thou wilt quiet be at Board and Bed,
 Beware of, had I wist, before thou Wed:
 Comfort comes slow, but cares increase in heaps,
 A wise man therefore looks before he leaps.

34. *Fast and loose.*

Fast bind, fast find: my Bible was well bound;
 A Thiefe came fast, and loose my Bible found:

Wast

Was't bound and loose at once? how can that be?
 'Twas loose for him, although 'twas bound for me.

35. *A lye, and no lye.*

'Tis not still out of sight and out of minde,
 For one may mind his meat that is stark blind:
 But he that's blind, and hath no mind to eat,
 Then out of sight and mind, is that mans meat.

36. *True Love.*

He that can live by love, lives wondrous well:
 True love beyond all treasure doth excell:
 Give me that Love to live well, and to trust
 In God and goodnesse, other love is lust.

37. *Treasure.*

Love is no lack: yet what I love I lack,
 A constant friend, whose friendship will not crack:
 Give me a friend that's true, and he shall have
 My Love (Sans) Lack, till I am in my Grave.

38. *To be rul'd, or not rul'd.*

The Proverb saith: Be't better, or be't worse,
 Be alwayes rul'd by him that beares the Purse:
 But JUDAS bore the Purse, and such as he,
 I hope shall never beare rule over me.

39. *Wit bought too deare.*

They say, Wit's never good till it be bought,
 And being bought too deare it proves stark naught:
 Such wit had they whose ill got pouds and pence,
 Bought bloody war, and hunted Peace from hence.

40. *All comes to one passe.*

DICK, and TOM borrowed Gold, and like true debtors,
 Non-payment shakled them in iron fetters:
 Were the debt iron, fetters gold, what then?
 Poor DICK and TOM were ne're the richer men.

41. *A hopeful Boy.*

The Boy sayd, Father, whither so hastily?
 Quoth he to th' Butchers, JACK, some Biefe to buy:
 Father, he'le cheat you if you go alone;
 Take the Dog with you, two heads better than one.

42. *A plain case.*

'Tis no dissembling, (as I understand)
 T' hold fire in one, and water in tother hand:
 One hand the pipe holds, with fire smoak, and smother,
 When often good strong Water's in the other.

43. *All is true.*

Thou that with brags thy furious Fame supportest,
 Remember that the curst Cows horns are shortest:
 The bawling Cur will very feldome bite,
 And bragging Knaves can better eat than fight.

44. *Well grown is good.*

In twelve years, GRACE a fine tall womans grown,
 Shot up in height, the like is feldome known:
 The times are bad; if GRACE prove good, then GRACE
 Is well grown; but Ill weeds will grow apace.

45. *Few faults.*

Most men have many faults, but *N*o *n* hath none.
 Amongst the many he hath scarcely one:
 He's so much faultlesse in meat, drink, and cloathing,
 And other sins, that he is good for nothing.

46. *A chac'd unchaste woman.*

*W*ill *l* prais'd his Wife, a vertuous Dame to be,
 And that few females were so chaste as she:
 If thou hadst sworn it (*W*ill *l*) thou hadst not ly'd
 For she was chac'd by Whippers through Cheapside.

47. *To be quiet or unquiet.*

To hear much, to say little, and do lesse,
 Are great preservatives of quietnesse:
 But to hear little, say much, and do more,
 Such dispositions shall have trouble store.

48. *Avoid Hypocrisie.*

Faults with Hypocrisie that cover'd are,
 Are worse than crimes that be stark naked bare:
 He may mend whose bad deeds are still in sight,
 But there's no Devill to the Hypocrite.

49. *Freedom and Bondage.*

When one gives to me freely, I know well,
 That for his freednesse, I my freedom sell:
 For unto him that gives I must conclude,
 I am bound fast in Bonds of gratitude.

50. *Glorious Vanity.*

He that his Reputation seeks to raise,
By praying of himselfe, himselfe dispraiseth:
Though he for Arts and Arms do merit praise,
His glory's vaipe, whom selfe vain-glory raiseth.

51. *Of just anger.*

I may be angry, and no mallice beare,
I must be angry with my sins I wot:
It is a vertue few can purchase here,
At once to be both angry and sin not.

52. *Wilfull will.*

'Tis apt for men to fall in Errours vaine,
From bad to worse, from worse to worst of ill:
But he's a foolish Reprobate in graine,
That willing falls, and wilfully lies still.

53. *A brace of Beagles.*

A Sland'rer, and a Flatt'rer are Vile Beasts,
One's devilish wild, the other's damned tame:
Where ere they come they are accursed Guests,
They murder soules and body, name and fame.

54. *A good Memento.*

No cursed Lucre in my minde shall creep,
Sins sad remembrance robs me of my sleep:
One day of life doth shoave another on,
Untill one after one, my days are done.

55. *Mutability.*

In various times we dayly live and move,
 To day a mighty man on Cockhorse mounted,
 To morrow Fortune gives him a remove,
 And as an abject Knave he is accounted.

56. *Good Greatnesse.*

Most sweet, most Worthy, Honourable, Great
 Is he that for his God and Countrey dyes:
 The world shall with his praises be repleat,
 And grace with glory him immortalize.

57. *Of Angels.*

Invisible two sorts of Angels are,
 And those celestiall and infernall be:
 And Earthly Angels, like black Swans are rare,
 Meer strangers all, invisible to me.

58. *The Crosse brings glory.*

A Christians crosses glory doth begin,
 That glory doth not end his misery:
 But yet that misery shall glory win,
 And Grace will crowne it with eternity.

59. *Words are winde.*

Words are but wind that do from men proceed,
 None but Camelions on bare Aire can feed:
 Great men large hopefull promises may utter,
 But words did never Fish or Parsnips butter.

60. *Feares and jealousies.*

The sting of conscience, Jealousies and Feares,
Makes mad men fall together by the eares:
If these three were all banish'd into Hell,
(From whence they came) all would be peace and well.

61. *B and C.*

How can the word call'd **CHANGED**, **HANGED** B?
With ease, if you but take away the C.

62. *Adoration.*

All knees shall bow at Jesus Name, but not
To Jesus Image will I bow one jot.

63. *Honest Belle May.*

BELLE MAY may honest be, who e're sayes nay,
But May once past, there are eleven months more;
'Tis mighty odds, and I will never lay
Eleven to one: **BELLE MAY** may be a Whore.

64. *Quick and free passage.*

Who sayes the Gospel hath not passage free?
He lies most basely, if he were my Brother:
It passeth so quick, that it seems to flee
Too swiftly, in at one eare, out at t'other.

65. *Desperate Dick.*

DICK is a desperate fellow, but at what?
He hath no mercy on his meat, or Wench:
He drank a Dutch man drunk as my Rake,
He's stouter at a Trencher, then a Trench.

67. *A slovenly Schollar.*

In **TRISTRAM** it is hard to be discern'd,
Whether he is most sloven, or most learn'd:
He weares his cloaths most foule, rides without stirrups,
Yet learnedly speakes sentences in stirrups.

68. *To a scornfull Reader.*

Grave **I & NORAMUS**, cries tush, pish, miew,
And on my lines lookes duncicall a skew:
And draws his mouth in scorn so near his eare,
So much awry, he seems to whisper there.

69. *Manna and Mammon.*

Mammon, (corruply gaind) compare I may
To Manna, gatherd on the Sabbath day:
They are the Devils blessings, but Gods curse
Unto the soule, the body and the purse.

70. *Blind Zeale.*

Zeale contrary to knowledge, is not right,
Theres too much heat in't, and too little light:
He that in perfect Zeale would be compleat,
Let him have true light, he shall want no heat.

71. *On the late Kings poore servants.*

never did in armes the State offend,
Yet want of means makes misery our end:
Had we the Fortune but to be believ'd,
Our happynes would be, to be reliev'd.

72. *A good faith.*

He that wants Faith, and apprehends the griefe
Of what he wants, he hath a true beliefe :
He that doth grieve, because his griefe's too small,
Hath a true griefe, but the best Faith of all.

73. *Gluttony inward and outward.*

Mans Maw consumes (by Gluttony's command)
Fish, Fowle, Fruits, Beasts, from Sea, or Ayre, and Land ;
And in his words his glut'nous mouth doth sin,
More off by giving out, then taking in.

74. *Sir reverence love.*

TOM swore to KATE, her sweet and comely making
Had fill'd him full of rumbling belly aking :
Sweet heart (quoth'he) I shall be grieved thus,
Till I in thy sweet presence do untruss.

75. *Kates kind Answer.*

For thy sake TOM, my prayer, and plaint, and mone is,
I love thee Dear, as VENUS lov'd APONIS :
And therefore let not thy affections wander,
I'll love thee as the Goose doth love the Gander.

76. *Brave resolution.*

WILL is all heart, and like a Hart can run,
He's wise in Battle, that can danger shun :
If strong hands cannot victory attain,
Yet light and nimble heeles may safety gain.

77. *Leggs worthy of love.*

A Cut-purse cuts, and swiftly ran away,
 But yet for all his nimble fingers cunning,
 Hands deserv'd hanging, legs without delay
 Sav'd all the body from it, by swift running.

78. *Paine with pleasure.*

My Ladies shoe did pinch her, and yet please her,
 her painfull pride her pretty foot did grace:
 It did at once both anger and appease her,
 Whilst smiles and frownes danc'd Anticks in her face.

79. *Friends are better then Lovers.*

Lovers and Friends are two things; he that loves
 May waver, and not alwayes be a Friend;
 But he that is a friend experience proves
 His Love and Friendship's constant to the end.

80. *Of lying and giving.*

Why are not Maids afraid to Lye, declare,
 Most men with lying buy and sell their Ware:
 But many Maids do neither sell or buy,
 They Give their Maidenheads, and then they Lye.

81. *Great Place, small Grace.*

When Great (not Goodmen) Offices possesse,
 Who are Revengefull, Greedy, and oppresse;
 Dismisse such Knaves, that so their Place disgraces,
 And let good Places, still remaine the Places.

82. *A great witch.*

Pride is a Witch, few from her charme escapes,
 She turns us dayly into sundry shaps:
 She hath her Spirits, who do work like Thrashers,
 Mercers, soft Silke-men, Taylors, Habberdashers.

83. *Repast, and Repose.*

The Rich man hath Repast, but small Repose,
 The poor man hath repose, with small Repast:
 One alwayes strives to gaine, and fears to lose,
 The other with content doth please his tast.

84. *Sunday.*

The Lords Day is the Lanthorne and the Light
 Of th'other six dayes, to direct us Right:
 Or like the Sun, amidst the Planets seven,
 To light us heer on Earth, and hence to Heaven.

85. *Sabaoth.*

The Jewes observ'd the Sabaoth constantly
 In memory of Rest, and their Creation:
 We should our Sundayes keep obediently,
 To minde us of Redemption and Salvation.

86. *A sweet Saint.*

PHILLIP doth think his Wife's a Saint, and shee
 In pure pride thinks her selfe a Saint to bee:
 Shee'll scold, be proud, and in a corner kiss,
 And this is PHILLIP'S Saint, the Devill she is.

87. *want and abundance.*

A man may want Coyn, Cloaths, Drink, and Meat;
 He may want health, sight, hearing: hands, and toes,
 But cares, and griefes and sorrows, may be great,
 The late Kings servants have no want of those.

88. *A hard businesse.*

Should Whores and Thieves be all hang'd, 'twere great pity,
 'Twould halfe unpeople Country, Towne, and City:
 But hang up Drunkards, Swearers, Whorers, then
 (And all the Knaves) what should we do for men?

89. *Thoughts and words.*

My Thoughts are free, I with my tongue were so,
 Then would I freely speake what I do think;
 But yet my tongue, too boldly shall not go,
 It is more safe at injuries to wink.

90. *Good mornings practise.*

First worship God, he that forgets to pray,
 Bids not himsefse good morrow, or good day:
 Let thy first worke be, to confesse thy sins,
 And then thy dayly businesse well begins.

A SATYRE:

Hypocrisie discovered.

A Holy crew of brethren conventick'd
 With Scriptures strange Interpretations pick'd;
 And

And sanctified sisters, whose nonsense
 Snoach'd through the Nose, their Doctrines quintessence :
 They held unlawfull, and that no man may
 So much as dresse his meat on th' Sabbath day :
 Another sayd (like a most subtle plodder)
 Folke must not milke their Cowes, nor give Beast fodder :
 The third replyd, it was a grievous crime
 To let their Jacks turn spits in Sermon time :
 But if ought must be done without delaying,
 It's to be done whilst Common Prayer's saying ;
 For when that's ended, straight the Psalme begins,
 And they'l go singing to repent their sins :
 Then said a fourth, it fills my heart with wo
 To see a Preacher ride, Christ bad them go
 And teach all Nations, verily to me
 This riding is no godly sight to see :
 A fift man sayd (brethren) it is my lot
 (As you all know) to sell Ale by the pot :
 And (my below'd) my Brewer brought me late
 Ale, a french crown the barrell above rate :
 But had not Orders from the State forbid it,
 To buy such drinke, sure I should ne're have did it :
 The Saturday at night they brought it in,
 The Sabbath day to worke it did begin :
 Surely 'twas most prophane unhallowed drinke
 Brewd with some Jewes, or Turkish Mault I thinke ;
 For I perswaded it from worke to leave,
 And more and more it still did huffe and heave :
 I with much grieve unto the teaching went,
 Where G I L E S the Weaver gave me much content ;
 The next day I the Barrells head beat out,
 And let the Ale run all the house about ;

As good for nought but hogs to swill and swash,
And for the Swine 'twas comfortable wash:
Brother (sayd one) although too dear you payd,
You did do well, because you disobeyed;
And you did better (as all wise men thinke)
When (zealously) you spilt that wicked drinke.
Another sayd, when I did set mine eye on
The Kings Armes in the Church, the Rampant Lyon;
His priap mov'd concupiscenciall motions,
And did disturbe and hinder my devotions:
But when my husband came to be Church-warden,
I'll have some form of Flowers from Field or Garden,
Or sedge, or flags betwixt his legs were painted,
That hid his whimwham which my minde had tainted.

A Satyre against swearing, equivocation, mental reservation, and detestable dissimulation.

TO pretend, and the contrary to intend,
With th' World began, and with the World shall end:
The Divell himselfe (who first made man a sinner)
Of this dissembling Art, was the beginner.
Since when, his Sons, and Schollars, Hypocrites,
Accursed Antichristian Jesuites,
Christ kassing trayterous bast Iscariotrites,
Soule foundred, soules confounding Hereticks,
All cheverell conscienc'd cockbrain'd Schismatics,
With many nicknam'd Romane Catholicks;
And every Heresie, and Schisme, or Sect,
All differing, and all bo'st to be th' Elect:

Pretending

Pretending all, true zeale to preach and pray,
 Intending all the cleane contrary way.
 Amazed, and amated much I am
 To see Great Brittain turn'd to Amsterdam;
 Six years agoe we had of Sex fourescore,
 Which are encrease now to one hundred more;
 A Book that's call'd the Gangrean, printed late,
 Their Authors and Opinions doth repeat:
 Ninescore Religions that book sheweth cleer,
 Lord, what a Harvest hath the Devill made heer:
 Those all pretend Religion, but indeed
 Most of them scarcely know their Christian Creed.
 The Devill can turn himselfe to an Angell bright,
 Seem to pretend no wrong, yet do no right:
 He did pretend to make our Parents great,
 As is their Maker, but by that defeat
 He did intend, like to himselfe to make 'em
 Fiends (or fiends fellows) that God might forsake 'em
 CAIN did pretend with ABEL, like a friend
 And brother, when he murther did intend:
 When ABSOLON seem'd to pretend no ill
 To AMNON, he intended him to kill;
 He did pretend Religions good desire,
 When he his Fathers Throne intends to aspire:
 ACHITOPHELZ pretended Truth and Reason,
 When he intended foolishnesse and treason:
 SAUL did pretend great love to DAVID, but
 He did intend how he his throat might cut;
 JOAB pretended to be ABNERS friend,
 When (with a stab) he brought him to his end:
 The wicked Jewes (with noyse) HOSANNA cri'd
 To him, they few dayes after crucifi'd:

And JUDAS sayd, haile Master, when he meant
 Foule treason, to betray the Innocent :
 Thus in all Ages, since the Worlds Creation,
 Both Devils and men have us'd Equivocation :
 For as a cunning Fencer, looking down,
 Aymes at the foot, but means to crack the crown :
 So squint eyd, true, false friendship, seems to see,
 But ne're intends, what it pretends to bee :
 We're too much leavend, like the Pharisees,
 And to all goodnesse meere Antipodes :
 He's counted the best man, that best can prate,
 Though 's deeds and words be illegitimate.
 If our good words with good works could agree,
 The world no better people had then we :
 Yet too too many this bad time affords
 That cannot give to God or man good words ;
 Nor for themselves, or of themselves can they
 Speak one good word in any thing they say.
 Their speech to God (or of God) is most base,
 To curse or swear are th' only garbs of grace :
 Their prayers unto God are, God dam, forsake 'em,
 Renounce, confound, consume, the Devill take 'em ;
 Sink, rot theif soules, for evermore renounce 'em,
 Consume them, or in hell to powder pounce 'em :
 These, with some prayers like these, they night and da
 With great devotion fervently do pray.
 To God they speak thus, but when they speak of him,
 'Tis either to blasphem, deride, or scoffe him ;
 With cursed tongues, and teeth, to rend and tear
 His dreadfull name. when they forswear and swear.
 Too oft these wretched limps these oaths afford,
 By God, Christ Jesus ; by the living Lord,

By God Almighty, by th' eternall God,
 Thus under foot his glorious name is trod
 By godlesse Villains, who will brag and boast
 That He's the bravest man that sweareth most.
 God is no God to them, they do reject him,
 Like skild Anatomists they will dissect him;
 They rip him up with Oaths from foot to head,
 His wounds, blood, heart, nailes, body, soule, and bread,
 His blessed and soule saving life, his death,
 These cursed oaths are belch'd with th' odious breath
 Of Hels dear hel-hounds, who to practise these,
 They lie and study on their beds of ease.
 To flourish their discourse, their brains are framing
 New coyned oaths, to grace pots, pipes, and gaming.
 Sure these good fellows have some friends in hell,
 And with them they desire to be and dwell;
 Or else they have a great desire to see
 Hels Kingdome, and what things the Devils bee,
 And as men that would travell, would attaine
 Some knowledge in the tongues of France, or Spaine,
 Th' Italian, or the High, Low, spacious Dutch,
 The Russe, Shavonian, Latine, Greeke, or such
 As is the language where they mean to go,
 Each Traveller these tongues would gladly know,
 That when they came to any forraine Land,
 They might the peoples speeches understand:
 So swearers will to hell a voyage make,
 And therefore they most studious pains do take
 To learn hels language, to blasphem and swear,
 That all their friends may understand them there:
 These men in their mad furies do suppose
 That Hel's a Kingdome where all pleasure grows;

And

And that Elyzium is a pleasant place,
 Where soules immortall dance the wild-goose chase;
 Their stupid brains the Devill hath so posselt,
 That Hel's a place of wealth, joy, peace, and rest;
 That Heaven's a fiction, and no place of pleasure,
 That to be damn'd is everlasting treasure:
 This is the cause they scorne to aske salvation,
 And pray God dam 'em, and beg for damnation.
 'Tis wonder to see mad men beat their brains
 To gain perdition, and eternall pains:
 Of God they (like the foole) do think there's none,
 Or that he is a weake and simple one;
 One that regards not what men do below,
 Or sees not, knows not, how the world doth go;
 This is the swearers faith, his mirth, his game,
 Else he durst ne're blaspheme th' Almightyes name.
 PLUTO's an asse, and BELZEBUS's a foole,
 And LUCIFER himselfe may go to schoole;
 For all the Conclave of the Devils in Hell
 Cannot a cursed swearer parallell:
 Sometimes of Christianity they'l prate,
 Yet live a life, abhord and reprobate.
 'Tis sayd, that charity at home begins,
 And that love hids a multitude of sins;
 Subjection to high Powers we are enioynd,
 Obedience unto all of every kind,
 Of these rare vertues, swearers have no share;
 To no body they charitable are;
 I truly think he loves himselfe not well,
 That prays God dam him, and doth wish for Hell:
 Want of selfe love and charity do prove
 He beares to no man charity or love.

If to him selfe his love no better be,
 His charity and love is not for me:
 Can they do service to an earthly King,
 That oaths and curses against God dare fling?
 No, those as dare the heavenly power blaspheme
 Are no good servants for power lesse supreme:
 The wrath of God is hot, his anger burns,
 And for vain swearing, the whole Land now mourns
 This Nation, and the people at division,
 No peace but by the sanguine swords decision.
 The Land's e'respread with leprosie of swearing;
 And Gods great patience weary of forbearing;
 For which his plagues of slaughtering sword we find,
 And 'tis much fear'd famine's not far behind:
 Yet swearers to be Christians do pretend,
 Though (worse then Atheists) they their lives do spend,
 That Pagans, Heathens, Infidels, Jewes, Turkes,
 Swear lesse, and use better words and workes.
 Time was, that Justice did the sword unsheath,
 That the blasphemers strait was ston'd to death;
 And in this wicked wretched Generation,
 Swearing is counted manly reputation,
 Or recreation, or the Gentile grace
 Of speeches fine Embrodery, like gold lace
 Upon a saddle, which a sowe must weare,
 So it becomes a Gentleman to sweare:
 The Devill is bad, but sure the swearer's worse,
 For Ine're heard the Devill did sweare or curse.
 What execrable creatures are they then,
 But Hell-hounds, and the Devils journey-men?
 Himselfe doth scorn to do a worke so base,
 His basest Rascals do supply that place:

How can these men plead Christianity,
 When as they want common humanity?
 Mad fooles, who every day do beg and crave
 Damnation, which they would be loth to have.
 The sacred Text, the Pulpit, and the Presse
 Have prest these faults hard to mens consciences;
 Yet all that ever hath been spoke or pend,
 Hath made the swearer not a whit amend:
 These bitter lines of mine, may worke perhaps
 To Muzzle or bung up some swearers chaps:
 God and good men I'm sure are on my side,
 And I (in all that's written) have not lyde:
 Some do pretend a peace, and much do prattle,
 Yet do intend to bloodshed, and to battle:
 But let them never claime a Christian name,
 Whose trade and pleasure is in blood and flame
 Of their dear Country, and rip, rend, and tear
 Their mothers womb, which did such bastards beare?
 These sons of Hittites, and of Amorites,
 God do to them, as to the Midianites.
 Make them as JABEN, and as SISERA dy'd
 At ENDORS field, where KISHONS Brook doth flyd:
 As they became as dung, so let them bee
 That to a lawfull peace will not agree.
 The Peace of God, grant us, thou God of Peace,
 Let us cease sin, thou wilt our sorrows cease;
 Let's frame our lives according to thy word,
 And let no sword be drawn, but Justice sword
 To which end, thou good God of consolation,
 Send blessed Peace to this afflicted Nation.

